

*R. J. C. 100 9/2*

A  
LETTER  
TO A  
Quaker,  
WITH SOME  
REFLECTIONS  
UPON A  
PAMPHLET  
AGAINST  
Tythes:

Writ by one J. BOCKETT.

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*J. T.*

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L O N D O N :

Printed for W. INNYS, at the Prince's  
Arms in St. Paul's Church-Yard. 1713.

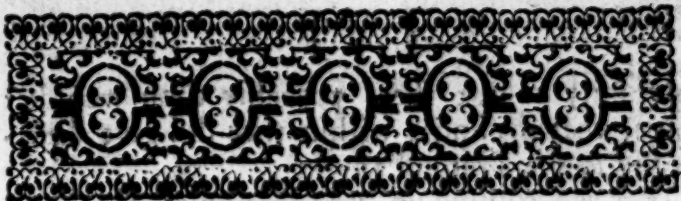
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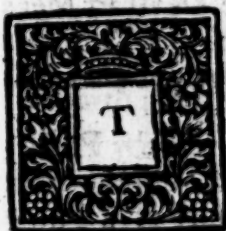
TO W. D. M.

Printed for W. Byrd at the Press  
of the University of Cambridge 1719



A  
LETTER  
TO A  
Quaker, &c.

Friend R. S.



H O' I have been much taken up with Business since I last came into this County, yet I have look'd over *J. Bockett's Pamphlet against Tythes*, which some Days since thou lesteft with me ; and any one that reads, and observes how he depreciates, and cries down Humane Learning, if acquainted with the Principles of the *Quakers*, will find Reason to believe, that, at least, he himself thought it was writ by the Inspiration of the Spirit of God : And had I an Opportunity

portunity to ask thee, probably thou wouldest own, that the Spirit within thee did give Testimony to the Truth of it.

For as according to your Principles, the Spirit or Light within every Man, is the Rule of his Faith and Life, and not the Light or Spirit that is in another ; so I have Reason to think, thou wouldest not with so much Assurance have recommended it to my Perusal, hadst thou not been persuaded of its Truth and Unanswerableness ; which I should be glad to be instructed, how thou couldest be according to your Principles, otherwise than by the Testimony of the Spirit or Light within thee.

For you have of late been too oft deceived, to pretend to the Gift of Discerning of Spirits ; and whatever might be done at your first Setting up to be Reformers, which several yet living can remember the Time of ; I suppose now, you would be ashamed to own so much Skill in Physiognomy, as to be able to say, you can see the Devil in Mens Brows, or Faces ; and will not say, a Pamphlet must needs be true, because writ by one that calls himself a *Quaker* or *Mechanick*.

Tho' after all, if thou ascribest this thy Persuasion to the Testimony of the Spirit, both thou and I shall be as much to seek, what sort of a Thing this Testimony of the Spirit is ; and whether God's Holy Spirit speaks to you, and tells you such a Thing is true or false.

However, because I look upon thee, and some of thy Neighbours as well meaning Men ; and if it might be, would willingly reclaim you from  
the



the Error and Danger of your Ways; and because I know, that if Men of my Profession do not answer your *Queries* and *Pamphlets*, (how trifling soever and impertinent) you are apt to conclude they are unanswerable; tho' for ought I know, this now before me may have been answer'd again and again; and conclude, that if it be not answer'd, it is because it is not thought to deserve it; I shall bestow a few Hours and Thoughts in considering it, and notwithstanding my Absence from Books and Papers, and the Distraction of my Thoughts through Multiplicity of Business, do not doubt, by God's Assistance, and the Help of that little Learning I have acquired by his Blessing upon my poor Endeavours, (which *J. Bockett*, as he has Occasion, ridicules and inveighs against) to make it appear, that if in writing his Pamphlet, he was guided by the Spirit, it was an ill Spirit, and that his pretended Light within hath led him to the Darkness of many Errors.

Indeed, I can find little that he meddles with, which he does not mistake in, or deal worse by: To give some Instances of it; for I cannot think it worth the while to take Notice of all his trifling Impertinencies; which, any one that reads his Performance, may soon perceive, did not proceed from a Learned Academick; so as that he might have saved himself the Labour of telling us, in his *Preface to the Reader*, that he was a poor Mechanick.

And what he says in his first Chapter of the Manner of Tythes, (Tything he means) and the End for which Tythes were given under the Law;

bespeaks him a lying or ignorant, as well as poor Mechanick.

1. It's One Error at the least, to make as if no more than one Tythe was paid and receiv'd under the Law ; whenas any one that reads *Leviticus*, *Deuteronomy*, and *Numbers*, may find there were not fewer than three, distinguish'd from one another, by the different Persons they were to be paid to, and that were to partake of them ; together with the Times when they were to be paid, and Places where they were to be used ; as will evidently appear in the Detecting and Discovery of his other Errors.

2. The Second of which, we may well reckon his confounding the Poor's Tythe, which as you may see *Deut.* xiv. 29. was to be paid but once in three Years, and making it the same with that of the *Levites*, which was to be paid every Year.

3. A Third, his urging the afore-mentioned Text to prove, that the Poor had as good a Right to all Tythes, as the *Levites* themselves ; tho' *Numb.* xviii. we read not of any that had a Right to the *Levites* Tythe, besides the Priests ; who, as it's in the 28th and 29th Verses of that Chapter, were to have a Tenth out of the *Levites* Tenth.

4. It's a Fourth Error to make the *Priests* and *Levites* have little or no other Maintenance under the Law besides this one Tythe, when he may read *Deut.* xiv. 22, 23, 27. of another Tythe to be paid yearly, distinct both from the *Levites* Tythe,

Tythe, which *Numb. xviii. 31.* you are told might be eaten by them and their Households any where; whereas this was to be carry'd to *Jerusalem*, or in case of too great Distance, to be turn'd into Money to buy Provisions with, for the *Owners* and *Levites* to feast upon there; as the *Poor* and *Levites* were to do in the same Place, of that Tythe which was to be paid every third Year, as you may see *Deut. xiv. 28.* So that, if different Times for the Payment of Tythes, and Difference of Persons that were to use them, together with Difference of Places where they were to be used, and different Ends too, can make any Distinction in Tythes; it plainly appears from the Scriptures before-recited, that no less than three distinct Tythes were in Use amongst the *Jews*: One of which wholly belong'd to the *Priests* and *Levites*, who were not to want their Share in the other two, as there you may plainly find, ~~that~~ it may seem towards the maintaining them by the Help of Sacrifices, &c. when in waiting upon their Office at *Jerusalem*, as the first Tythe was for the ordinary Maintenance of themselves and Families.

But all this (as much as it may seem) was but part of that Maintenance that was due to the *Priests* and *Levites* under the Law; and so does but in part shew the Mistakes and Ignorance, if not Malice, or other Wickedness of Friend *Quaker* with his infallible Spirit: As indeed it ought to be, if instead of the unerring Rule of the Holy Scriptures, he gives up himself to the Guidance of it.

However,

However, besides all these three Tythes, in which they had their Share, where the Whole did not belong unto them ; there was the First Fruits call'd *Bicurim*, which the *Jews* reckon'd at the Hundredth Part of their whole Crop ; and the *Terumah*, which they esteem'd the Fiftieth Part ; to which, if we add, the Corner of the Field valued at the Sixtieth Part, it might easily be made appear, accordingly as Learned Men have computed, that in an ordinary Year, the *Jews* paid above a Fifth Part of their whole Increase ; and every third Year above a Fourth Part : To say nothing of the Priest's Share of the Peace-Offerings, Sin-Offerings, &c. and the Skins of Sacrifices, which (as *Philo* a Learned *Jew* observes) made a good Revenue ; nor of the 48 Cities of Refuge, with their Suburbs, mentioned *Numb. xxxvi.* And could our *Quaker* have made the Payments to us amount to a Third of this, how tragically would he have cry'd out of the Oppression, who begins his Book with so grievous a Complaint of it, and the heavy Burden of Tythes upon the Inhabitants of this Land ? Where indeed a Tenth ought to be paid, as I doubt not to make appear before I have done ; but whatever may be done in the Place where *J. Bockett* lives, which I know nothing of ; and would willingly hope, is stock'd with more conscientious Men, than this Pamphlet bespeaks him to be ; yet there are good Grounds to believe, that if it be in the *South*, as it is in the *North*, where I am best acquainted ; take one Parish with another throughout the Nation, and there is not paid the Twentieth Part of the yearly Increase throughout

throughout *England*; the rest being swallow'd up, in Exemptions granted to Religious Houses, Prescriptions, and other corrupt *Customs* and *Modus s.*

I must own myself to be one of those whom *J. Bockett*, by way of Contempt, calls *Tythemongers*; and yet, tho' as Rector of the Parish where I live, I ought to have Tythe throughout the Whole; the better Part of it pays me only some inconsiderable Customary Rent, as there it is termed in lieu of their Tythes of Corn, &c.

And in the very next Parish, where there is a Rectory likewise, not one Sheaf of Corn is paid to the Rector; and unless I much mistake, as little *Tythe-Hay*, but only some small Sums of Money instead of both: And it would not be difficult to instance in a Number of other Parishes, where the Case is the same, if not worse.

But however this Matter be, and how much soever Tythes, by the Methods afore-mentioned; may be diminished and lessened throughout the Nation; yet Friend *Bockett* must be a very ignorant, as well as poor Mechanick indeed; if he does not know, that the greater Part of those that are called *Great Tythes* throughout *England*, are in other Hands, than those of the Ministers of the Gospel.

And therefore, with what Conscience and Honesty? Nay, with what Face and *Frontery* could he, as he does *Pag. 9.* call upon his Readers to note the Unreasonableness of those that call themselves *Gospel-Ministers*, in exacting ten Times as  
much



much by the Law of Man, as the *Levites* had by the Law of God?

In the County of C. where now we are, there are, if I mistake not, near Ninety Parishes; and I think, not much above Nine, where the Parish Minister receives more Tythes, than is paid to your Vicar: And yet, if thou thinkest it worth thy while to enquire, thou wilt find, that he is so far from having the Tenth Part, that he has not the Fiftieth Part of the *Tythe-Corn* throughout the Parish; and should'st thou think fit to extend thy Enquiry to the whole County or Nation, thou wilt find the Ministers of the Gospel, one with another, have not so much as the *Priests* had under the Law out of the *Levites* Tythe only, that is, the Hundredth Part: So that herein, as well as many other Things, thy Friend's Light did mislead him.

But not more in any Thing, than when (unlike to one that according to his Principles writes by Inspiration, and by Profession is so inviolable an Observer of Truth, that there is no need for his taking an Oath) it mov'd him to say, *Pag. 8.* that the *Levites* may be thought to be, if not a full Tenth, yet near a Tenth of the People; when if he had look'd back from *Numb. iii. 39.* which he quotes, to *Numb. i. 46.* and compared them together, he might have found the *Levites* not to be much above the Thirtieth Part, reckoning their Males from a Month's old and upwards, and the rest of the *Tribes* from twenty Years old and upwards: For according to this Computation, we find the *Levites* to be only Twenty and Two Thousand,

land, *Numb.* iii. 39. But the other *Tribes*, *Numb.* i. 46. to be Six Hundred Thousand, and Three Thousand and Five Hundred and Fifty.

And then, what might we suppose them to have been, had they, like the *Levites*, been reckoned not from Twenty Years, but from a Month old and upwards? Sure, considering how much that People were addicted to Marriage, and how young, and withall, how prolifick their Women were, to say nothing of their Polygamy, we cannot reasonably suppose less, than that they would have more than trebbled their Number; and so, the *Levites* not have been so much as the Eightieth Part of them.

But if Friend *Bockett* knew these Things to be true, and if he did not, I appeal to yourselves, whether he is a fit Man to write Books; yet these Things, how false soever, were to be mention'd, and the Greatness of our Maintenance, and the small Numbers of Ministers receiving it to be insinuated, because otherwise his Comparison betwixt the *Levites* and *Gospel-Ministers*, and grievous Complaint of the Burden, and Intolerableness of our Maintenance in respect of theirs, had been spoiled: Tho' had he no more to live upon, than many of our Ministers have in *Tytches*, &c. more than a Third of the Livings afore-mentioned being so small, as that the best of them amount not to Fifty Pounds *per Annum*; and some of the worst, not to much above the Fifth Part of it, if to so much: I say, had Friend *Bockett* no more to live upon, and as great Families to maintain; he might find other and better Employment for his  
Time,

Time, than writing such spiteful Untruths against them, as those afore-mentioned are, to say no worse of them.

Non is his hinting, if not asserting, that none of us have any rightful Title to *Tythes*, unless we can prove ourselves to be of the Lineage of *Levi* and *Aaron's* Stock, any whit better than those o-ther ; which if requisite to entitle us to the receiving *Tythes*, I cannot pretend unto, nor know of any of my Brethren that will ; and therefore, when he, or any other of his Friends, can make the proving this appear to be necessary, or that we are descended from any other *Tribe* amongst the *Jews* ; for ought I can see, we must e'en quit our Title to the *Quakers* great Grievance, and live upon Charity, which they call *Gospel-Maintenance* ; though I doubt, we should not find more of it amongst such covetous, contentious Persons, as many of them are noted to be, who now make no Conscience of cozening us of our just Dues ; than usually was amongst those hard-hearted *Jews*, to Men of different Nations and Persuasions from them.

But tho', as he says truly, the strongest Brains of us all, with all our Wisdom and Perusal of ancient Authors (which ordinarily none under-value, but those that cannot use them) cannot prove, we are descended from *Levi*, or any other of the *Jews* ; yet we read *Gen. xiv. 20.* that *Abraham* paid *Tythes* to *Melchisedec*, of whose Order we pretend, and are able to prove ourselves to be, before either *Levi*, or the *Levitical* Priesthood had a Being in the World : And tho' we do not read of

of any Command, either there, or in any other Scripture for *Abraham's* doing so, any more than for *Cain* and *Abel's* Offering Sacrifice, which the latter is said to have done out of Faith, that always denotes some Command, if not Promise also going before, *Hebr. xi. 4.* yet doubtless these, and other Things too, which could never have been known to be Duties otherwise, were commanded, though those Commands be not recorded in Sacred Writ.

And if no such was given for the Payment of *Tythes*, but as the *Quakers* would have it, *Abraham's* Offering to *Melchisedeck* the Tenth of all, as it's *Hebr. vii. 2.* was only a Free-Gift, or Gratiuity from *Abraham* to him; how comes the Apostle *Ver. 4.* to inferr *Melchisedeck's* Greatness above *Abraham*, upon the Account of it? Which he might well do, if it was a Thing that *Abraham* by Law was obliged to, since in such Cases the Receivers usually are greater than the Payers; but not if he bestowed it upon *Melchisedeck* as a Free-Gift; since in such Cases, most commonly the Givers are greater than the Receivers; and it's more becoming and usual too, for great Men and Princes to bestow Largeesses, than Peasants; though nothing is more common, than for these latter to pay Rents and Services to their Lords, or other great Men that they hold of.

And what I assert will appear farther probable, if we consider, that *Levit. xxvii. ver. 30.* where the *Levite's* Tythe, out of which the Priests were to have their Tenth, is first mentioned; it's not so much commanded, as spoken of as a Thing

that was known to be commanded before : For there it's only said, *All the Tythe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's, and Holy unto the Lord ;* by ancient Right, as the best Expositors upon the Place understand it : And those that can believe, that not only *Jacob* in his Vow, but all the Nations, whom the Learned *Selden* (that the *Quakers* borrow most of their Arguments from against *Tythes*, how much soever they depreciate Humane Learning) does own, pitch'd upon a Tenth Part in their Practice, as well as *Abraham* the Father of the Faithful, for the Maintenance of their Priests, only Casually, or by Chance ; and not because that Proportion was at first instituted and appointed by GOD, and descended from *Noah* to those several Nations by Tradition ; to me they seem in a ready Disposition to believe likewise, that the World was not made by Almighty GOD ; but as some have asserted, arose from I know not what Kind of casual Concurrence, or Meeting of Atoms.

Nor must the *Quakers* think to put by the Force of these Arguments, by saying, as Friend *Bockett* does, *Pag. 12.* " That when by our Saviour's Coming, the *Levitical* Priesthood was changed, " *Tythes* being a *Jewish* Rite were included in it ; which any one but an ignorant, as well as poor Mechanick, would think belonged to the *Judicial* or *Municipal Law* of the *Jews*, that takes Care of Rewards and Punishments, (they being a Part of the *Priests* and *Levites* Maintenance and Reward) rather than to the *Ceremonial* or *Ritual*. And however,



however, a Tenth, as I have shewed, hath been paid before the *Ceremonial Law* had a Being; and for ought he hath said, or can say to the contrary, it may be paid now under the *Gospel*, when that Law is abolished, as being no way Typical of our Saviour, as were some Sacrifices; nor He called our *Tybe*, as He is our *Type* or *Sacrifice*.

And whatever he, and others may think or say to the contrary, such a Tenth as *Melchisedeck* received, and *Jacob* vowed, *Gen.* xxviii. 22. is so far from being abrogated, that it's approved of, if not confirmed by our Saviour, *Matth.* xxiii. 23. And the Reasons why His Apostles do not expressly command or mention them, seem to be, the *Priests* and *Levites* then being in Possession of them, and rightly too, since their Priesthood was not then changed; and that for the Apostles to have pretended so early to them, would but have involved them and their Followers in greater Persecutions, and hindred the Progress of the Gospel; which they so much regarded, as to deny themselves several Things for its Sake, as you may see *Act.* xv. and in *1 Cor.* ix. and in other Scriptures.

And yet the Apostle *St. Paul* not obscurely intimates their Right unto them, if not *1 Cor.* ix. 4, &c. where he asserts their Right to Meat and Drink, and other Conveniencies or Necessaries; nor *1 Tim.* v. 18. where he tells us, *The Labourer is worthy of his Reward*; nor in the Verse before, where he tells us, *The Elders or Presbyters that rule well, are worthy of double Honour or Maintenance*, as *Theophylact*, a good Author,

teaches us to expound it: Nor yet *Gal. vi. 6.* where he enjoins *those that are taught in the Word, to communicate to those that teach them in all good Things*; which I trow imports more than giving them Meat, Drink, and Cloathing; yet at least *1 Cor. xix. 13, 14.* where the Apostle speaking of the Altar, and his Gospel, tells us, *those that preach the Gospel should live of the Gospel, as those that waited at the Altar were Partakers of the Altar*; which we cannot well suppose them to do, if they, who served at the Altar, had a settled Maintenance, and those who preach the Gospel have, or (as you *Quakers* say) ought to have none, but to take what the People are pleased to give them.

For as an ingenious Writer well observes, this is to make the Apostle compare something with nothing, betwixt which there is no Similitude or Likeness, and consequently no Comparison; and to advise such a Law, and that too in a Business of great Importance, otherwise the *Papists* would never have put their Journeymen *Quakers* upon labouring so hard in it; that is to say, that every one should give his Minister only what, and when he pleased, as never was enacted; and if it never had, would have been observed, for if left to their Liberty, every one would certainly have given their Ministers what they thought fit; so as that such a Law would have been equally foolish and useless, as the *Quakers* Interpretation of Scripture makes the Apostle here advise.

And all this consider'd, we may reasonably suppose our Saviour's Commands to His Disciples,  
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Of taking nothing for Preaching the Gospel, but Things necessary, and doing it freely; of which we read *Matth. x. 5, 6, 8.* and *Luk. x. 7, &c.* were, as *J. Bockers* seems to own, owing to the *Jewish* Priests then having a Right to the *Tythes*, he telling us *Pag. 14.* in express Words, "That the *Jews* then had a Right to pay them, since our Saviour had not then suffered:" And the Apostles of our Saviour not claiming them, or rather living without them (for I think I have said enough to convince any impartial Reader, that *St. Paul* did not neglect putting in their Claim) did proceed from the same Cause; and was not, because he and the rest of the Apostles, and other Ministers of the Gospel, had not a rightful Title to *Tythes*; but upon other prudential Considerations, such as the avoiding Offence, and any Thing else, that might hinder the Progress of the Gospel, when there were few Christians in comparison of the *Jews*, at least amongst the Rulers and better Sort; and so, that Time would not bear their Demanding and Receiving them.

And lastly, and especially because they had not only the Tenth, but the Nine Parts too, of all that would have submitted to the Payment of them; Believers then having all Things in common, and those that had Houses or Lands selling them, and laying them at the Apostles Feet, or parting them to all Men, as they had need, as you may see, *Act. ii. 44, 45.* And have Reason to believe, those Needs then were much greater than could have been supply'd, by Believers paying the *Tythe* of all that they possess'd.

And it was much what upon the same Considerations, that *Tythes* were not sooner paid in *England*; though it were not (had I Time) hard to shew, the Payment of them was not so late as this Scribbler insinuates: And that Laws were not sooner enacted to enforce the Payment of them, was amongst other Reasons, because then there were no *Quakers*, nor any Numbers agreeing with them, in that seemingly gainful, but really and indeed unchristian, hurtful Principle of distrusting GOD; who, *Prov. iii. 9.* bids us *Honour God with our Substance, and the First-Fruits of all our Increase*; and to excite and engage us thereunto, immediately adds, *So shall thy Barns be filled with Plenty, and thy Presses burst forth with New Wine*; the like Promise to which, we have *Mal. iii. 10.* where *Tythes* are expressly mentioned.

Which Promises did the *Quakers* and others believe and consider; and withall, that *Tythes*, according to the Scriptures afore-mentioned, and agreeably to *Numb. xviii. 24.* and *Levit. xxvii. 30.* where put in the same Rank with Sacrifices and Vows, are Offerings to the LORD, and Part of His Worship and Honour; they would pay them with as much Honesty and Chearfulness, as now they do with Backwardness, Fraud, and Grudging.

But this only by the way; and now let me tell you, that if the Laws, *J. Bockett* mentions, for the better Payment of *Tythes*, were owing to the Popes of *Rome*; as he says they were, who makes Popery ancients than *Gregory the Great*, and him

to send *Austin* the Monk hither, to convert Men from *Paganism* to *Popery*, as you may see *Pag. 29.* though then the Popes of *Rome* did not so much as pretend to be Universal Bishops, and that Pope in particular said, *Whoever claim'd that Title, was the Fore-runner of Anti-Christ* : Yet, if a Man so infallibly assisted, as, according to the *Quakers* Principles, he is to be supposed to be, would vouchsafe to read ancient Authors and Histories, which he speaks of with so much Contempt ; he might find, that the Popes of *Rome* were the first that occasion'd the disputing the Divine Right of *Tythes* ; and that, when the Papacy had usurp'd and encroach'd upon Episcopacy, and found it necessary to invade the Revenues of the Church to maintain those Swarms of Regulars, that out of the Plenitude or Fulness of their Power, they set up, and exempted from the Jurisdiction of their Bishops, the better to capacitate them for the supporting the Popes aforesaid in their unjust Pretensions :

First, the *Canonists* were prevail'd with to say, *That though Tythes were by Divine Right due, yet the Popes as Sovereign Disposers of the Church's Revenues, might alienate, appropriate, and apply them as they saw convenient* : After which, the *School-men* forming a New Model, said, *That the Divine Law enjoined no more than a Competency, leaving it to the Popes and others to determine what that was* : Till at length, the begging *Fryars* taking that Hint, went so far, as to make them Arbitrary and Eleemosynary ; and so, in the Power of the Payer, or, if you will, Giver to dispose of like



an Alms to those they were best pleas'd with ; whom herein the *Quakers* seem to have copy'd after, how much soever in other Matters beholden to their Masters the *Jesuites*.

But however, as we would not be so impious and wicked, as to receive an evil Thing from a good Man ; so neither will we be so imprudent and foolish, as to reject good Things, though proceeding from an evil One ; nor quit Claim to our Maintenance in Tythes, because the Popes of *Rome* first procur'd Laws for the Punishment of those that were not for paying them ; unless he can bring something more than a few Scriptures, that without minding Context or Coherence, he picks up here and there, and presses to serve his Cause, to persuade us to it ; for no other Reason that I can see, but because they mention Wages, Hire, Covetousness, Oppression, and the like : which, Right or Wrong, he will have apply'd to, and understood of our receiving Tythes ; tho' all these may be, where there is no receiving or paying of Tythes ; and could not be amongst the *Jews*, to whom many of those Scriptures relate, and by whom Friend *Buckley* all along owns, Tythes were justly paid and received ; unless when those that receiv'd them, were negligent about their Flocks, and minded the Fleecing more than the Feeding them ; or were not contented with their just Dues, or were guilty of some other the like Vices ; whose Guilt I am far from Patronizing.

But any one that will be at the Pains to consider the Scriptures afore-mentioned, and compare

pare one of them with another, will find that those of them, which are not wholly Foreign to the Matter we are speaking of, relate not to Tythes, which the *Jewish* Priests could no more justly be hindred of then, than we can be of those I plead for now ; but rather to those that wanting such Maintenance, (as they are under the greater Temptation) speak *such Things as they should not, for filthy Lucre's sake*, as the Apostle expresses it, *Titus i. ver. 11.* or as it's *Esay xxx. ver. 10.* Observe the Directions of those *that say to the Seers, See not ; and to the Prophets, Prophesie not unto us right Things, but speak to us smooth Things, prophesie Deceits.* And if there be any such amongst us, that thus dawb with untempered Mortar, and sow Pillows under Mens Arm-Pits, and cry Peace, when and where there is no Peace, or are negligent or unfaithful in any other Part of their Duty, I'll no more be an Advocate for them, than the former, or than I can be for *George Fox*, the Ring-leader of the *Quakers* ; when instead of Baptism, and the Lord's Supper, which our Saviour instituted and commanded to be observed, he set up Womens Meetings and Preaching, (the one of which, the Apostle *St. Paul* has as expresly prohibited, *1 Cor. xiv. 34.* and *1 Tim. ii. 11, 12.*) and calls them *The Good Ordinances of Jesus Christ.*

And had it not been for such pleasing, tho' pernicious Fallshoods and Untruths, in all Probability he had not raised himself from a Contemptible *Cobbler*, or *Shoe-maker* in *Manchester*, to the Height and Honour of Riding with his Man,  
and

and having a round Sum of Money to spare, for the Printing his Nonsensical and Blasphemous Writings.

And I think I ought as little to vouch for Friend *Bockett's* Honesty, when after his notable Discovery of *Christians* not paying *Tythes* during the Ten Persecutions, when their Ministers were glad if they could discharge their Duties, and save their Lives; nor during the next Three Hundred, when *Heathenism* bore Sway in this Nation, and so they were not in much better: To make good the Title of that Part of his Third Chapter, which relates to the Testimonies of several Ancient *Christians* against *Tythes*; he only alledgeth *Origen*, *Tertullian*, and *St. Cyprian*, and that too, not as Witnesses that it was unlawful to pay or receive *Tythes*, as one would have expected he should have done; but only to show, that for the first Three Hundred Years after our Saviour's Incarnation, the Church of Christ was not maintain'd by *Tythes*; all which might be true, and yet *Tythes* justly then due, as well as now, and the Iniquity of those persecuting Times, and some other the like Things, only hindring the paying and receiving them; as *Oliver Cromwell's* Usurpation did King *Charles's* receiving the Crown Revenues, which, without all Peradventure, then, as well as afterwards, of Right belong'd to him.

But would he, and the rest of his Friends the *Quakers*, be determined by the Judgment of the Fathers; I could (had I Leisure, and were amongst my Books and Papers) produce a great many

many Testimonies, out of these and other Fathers, for the Divine Right of *Tythes*; for which, since I am not, I shall referr him to Dr. *Comber's Defences* of them, both against Mr. *Selden*, and *T. Elwood*.

And as to what he quotes out of Mr. *Fox's Acts and Monuments*, concerning *Swinderby*, *Thorp*, *Arnulphus* Bishop of *Lyons*, *Wickliff*, &c. being against *Tythes*; tho' I have no great Reason to believe these Things to be so, because of *J. Bocken's* quoting them to that Purpose; and that some of the first of them are not to his Purpose; they not speaking against *Tythes*, but *Covetousness*, which, as I said before, may be where there is no Receiving or Paying of *Tythes*; yet I might grant him all he uses them for, without much helping his Cause, or hurting mine own; since it's no great News to find a few Martyrs mistaken in some Points not Fundamental and Necessary to Salvation; as *Tythes* cannot be said to be, tho' of great Importance to the Well-being of Religion; and that for One Martyr that was against *Tythes*, Ten may be found for them; and these too, like our *Crammer*, *Ridley*, *Hooper*, and *Bradford*, Men of greater Learning and Knowledge.

And as to what he says of the National Ministry's Exercising Lordship over their Flocks, and each other, *Pag. 27.* because our Governors have thought fit to dignify the chief Pastors or Bishops with the Title of *Lords Spiritual*; I cannot but tell thee, that I look upon it, as a poor, that is, a right *Quaker's* Argument; and that I am pretty sure, neither he, nor any other of his sullen, dogged

dogged Tribe, is able to prove, that those Most Reverend, and Right Reverend Fathers in GOD usurp such Authority and Tyranny over the Consciences of either the Inferiour Ministers, or the People committed to their Charge, as was done in *Barbadoes*, when your Friends there, were for [giving up their whole Concern Spiritual and Temporal, if required, unto the Judgment of the Spirit of GOD in the Men and Womens Meetings; which indeed is that which is forbidden *Matth. xxiii. 9, 10.* And not the bare calling Men *Fathers* and *Masters*, which the *Quakers* allow themselves to be termed by their Children and Servants; and so, if there be any Fault in it, are in the same Transgression, and under the same Condemnation with us, whom they lay the Blame upon.

This Letter being already swoln much beyond the Proportion I intended; I shall not stand to tax his Ignorance, in making *Priests* and *Levites* under the Law *Butchers*, to kill *Bullocks*, *Rams*, and *Lambs* for *Sacrifice*; who if he knows not his own Trade, better than what belong'd to theirs, or *Popery* and *Tythes*, is such a Botcher, as is not fit to be employ'd: However, he might have learn'd from *Exod. xii. 6.* and *Levit. i. 5.* that slaying of Beasts, &c. for *Sacrifice*, was none of the *Priests* and *Levites* Business, unless only in some few Cases; and therefore, notwithstanding what he insinuates *Pag. 10.* I hope, our not learning that Trade, and performing such servile Works, will not be interpreted a Forfeiture of our Right and Title to *Tythes*, or any other Part of our Maintenance.

But



But as to the Shoulder, the two Cheeks, and Maw, which he truly says there were the *Priest's* Due, and so was the Wave Breast, and in some Cases the other Shoulder too, tho' I guess he knew it not, because he does not mention them; he and his Friends may take them, without any Opposition, from us, when they can shew as good a Title to them, as I have done for our receiving of *Tythes*.

And with my Consent, he shall have his Share of the *Tythes* likewise, when he can produce as good Evidence for any of the *Quakers* being Ministers of the Gospel, as we are able to do for ourselves, whom he reckons Intruders; but this is not to be done, by mustering up a deal of Marks, as *J. Bockett* does in his 2d Chapter, most, if not all of which, were never applicable to any Ministers since the ceasing of Miracles; nor any since that Time pretended to, unless the *Quakers*, and some other such wild *Enthusiasts*; who having no Colour for saying they had an Ordinary Call, lay Claim therefore to an Extraordinary one; tho' they can no more produce their Credentials, that is, Miracles for this, than they have Abilities for the Discharge of the other.

I shall add, that as the Clergy before the Reformation were oblig'd to maintain the Poor, or at least look'd upon themselves to be so; and therefore kept Ambreys or Cupboards, and Infirmaryes, and bound out Apprentices in order unto it; inasmuch as that we find no Care taken about Publick Taxes for the Poor, till the Time of Queen *Elizabeth*; so, whenever Friend *Bockett* can prevail with the Nation to let us have the *Tythes* in as

ample Manner, as invidiously, but very untruly, in the Beginning of his Pamphlet he suggests we now enjoy them; I think I may undertake for the Clergy's easing the Nation of being burthened with the Poor.

But after all, I cannot but say, that though if I know mine own Heart, I would be as loth to do an ill Action as any *Quaker* whatsoever; yet my Conscience is not so squeamish, but that I could receive the *Tythes* I now possess without the least Scruple or Reluctancy, tho' I could shew no other Title to them, than that of the Laws of the Land; which are more, as well as more ancient for my having them, than any of you can shew Deeds or Evidences for your Estates: So that, if herein you would have me your Convert, you see you must produce good Reasons, why our Kings and Parliaments could not oblige you to the Payment of *Tythes*, as well as Taxes, &c. which, as none ever did, I am pretty sure, none ever will, or can.

But if you and others will consider, what is offer'd in this hasty Scribble, with the same Impartiality and Seriousness, wherewith I have writ it; and withall, the Lyes or Untruths, the Slanders and Calumnies, and other ill Things, I have shew'd *J. Bockett's* Book is stuffed with; then I have Reason to hope, you'll be my Converts, and lay aside your unreasonable, because ungrounded Prejudices against us of the Clergy, upon the Account of our receiving *Tythes*, which you are abated for in your Purchases: And as this would free you, and those that have to do with you, from some Charge and Trouble; and which ought much  
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more to be considered from the great Sin of robbing of GOD, whose Usufructuaries we only are, in receiving of *Tythes*; so it would entitle you to the Blessings of Plenty, and others promis'd to those that Honour GOD with their Substance, and just Payment of their *Tythes*, as well as be Matter of great Satisfaction and Rejoicing to,

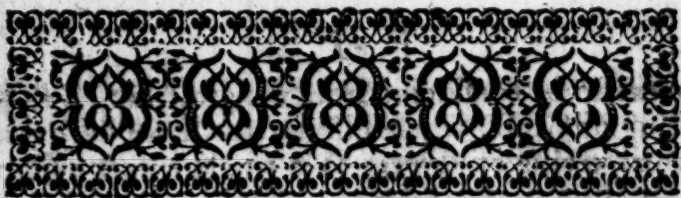
*Your hearty Well-wisher,*

J. T.



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POST.



## POSTSCRIPT.



**B**EING prevail'd with, by the Importunity of Friends, and the much weightier Consideration of their thinking it may be of some Use, to print the foregoing Letter; which was writ only for the Satisfaction, and if might it be, the Conversion of some of the Parish, where I resided last Winter, in the time of their worthy Vicar's Indisposition, which unfitted him then for such an Undertaking.

And having therein, if I do not much mistake, prov'd Tythes to be like the Observation of the Lord's Day, and other Things of Divine Right, in a large Sense; as well as produc'd good Reasons, why they are not expressly commanded in the New Testament, so as to be of Divine Right in a strict Sense. I shall now proceed by way of Appendix to do that, which I had not Time, nor Room for before; namely, to apply what I have writ, to the four Things, that *Page 28. J. Bockett* calls upon us to prove.

1. The first of which is, **T**hat we are Christ's Ministers, by taking his Ministers for our Examples,

ples, or comparing our Lives and Practices, with those that were truly such in the Primitive Times,] whom I own, we ought to endeavour to imitate, and if it might be, even to out-do, in the Exemplary Holiness of our Lives, and in the Sincerity and Usefulness of our Preaching; and Diligence in all the other Duties of our honourable Function; but yet, I must also say, that our being the Ministers of *Christ Jesus* depending not upon our Holiness, and other personal Qualifications, but upon the Commission and Authority that we have received from those he was pleased to depute for that Purpose; tho' some of us should prove Faulty in the Business of our Lives, or Negligent in the Duties of our Callings, it does not follow from thence, that we are not our Saviour's Ministers, any more than *Judas's* being a Thief, and carrying the Bag, that is, his close Hypocrisie, and hidden Wickedness, hindred him from being one of our Saviour's twelve Apostles.

And tho' it were again and again to be wished, that all unworthy and wicked Persons could be kept out of the Sacred Function of the Ministry; yet he that requir'd Mens hearing the *Scribes*, and *Pharisees* that sate in *Moses's* Seat, tho' they said, and did not, as you may see, *Matt. xxiii. 3.* and fed *Elijah* by a Raven, doubtless can, and I make no Question many times doth, by the cold Breath, or Preaching of unsanctify'd Ministers, kindle the Sparks of Grace in Mens Hearts, that as it's *2 Cor. iv. 7.* he may shew the Excellency of the Power, to be from Him and his Blessing, and not from us, and our Preaching or Living.



2. And for Proof of the second Thing that he calls upon us for, *viz.* [That Ministers have any Power or Authority from him to take, where it is not freely given.] I referr him to the foregoing Letter, where I have endeavoured at least, for his Satisfaction, to shew they have a Right to Tythes; and shall take it for granted, that I have effected it, till I see what's said disprov'd; and then, if he and his Friends will not give them freely, but pretend Conscience for with-holding them; as if Gain with them were Godliness; let him, if he can, shew where the Fault is, in our taking them by due Course of Law; tho' Christ's Ministers did not do it, before Christianity had got any considerable Footing in the World; and so, for want of Magistrates, and humane Laws, they could not do it.

3. And as I take this to be a sufficient Answer to his Third Query, as well as Second; so, whenever he can shew me, that Kings and Princes may not force Taxes, and Tribute, out of such Mens Estates as are not willing to own their Titles; or Landlords, Rents and Services from stubborn and refractory Tenants, I shall think his Fourth deserves Consideration: Which is,

4. [Whether our Saviour's Ministers may, or ever did, force Tythes or Maintenance, by Law, from any that did not receive them, and their Ministry:] Sure, he would not have the Monopoly of going to Law, for those of his own Gang, who for their Love to it, and often Use of it, are noted not to be more peaceable than Men of other Persuasions; notwithstanding that they

they would be thought the choicest Servants of the Lord, who, as he tells us, from 2 *Tim.* ii. 24. *should not strive, but be gentle to all Men*: And tho' those that know him and me, will perhaps say, I am as peaceably inclin'd as himself; and have done as much to make others so; and would never have Men of my Profession go to Law, when there is not more than ordinary Occasion for it; yet if he can, and will shew me that we may not go to Law, when his conscientious Friends would otherwise rob us of a considerable Part of our Maintenance, I'll be thankful to him for the Discovery.

And he'll lay a farther Obligation upon me, if he pleases to tell me the Reasons, why he and his Friends, that have such Scruples about the Payment of Tythes, make none to invade our Office, as well as rob us of our Maintenance; and as little to rob themselves, and all they can persuade to consent unto it, of the Two Sacraments instituted by our Blessed Lord and Saviour, I mean Baptism, and the Lord's Supper; which, and your setting up Womens Meetings and Preaching, and calling them, *The Good Ordinances of Jesus Christ*, tho' they were so far from being of Christ's Ordaining, that as I shew'd before, St. Paul, one of his chosen Apostles, oftner than once forbid the one of them; and other Things I may have Occasion to mention before I have done, appear to us, such monstrous and daring Pieces of Wickedness, as none, but Men more than ordinarily blinded, and hardned thro' the Deceitfulness of Sin, are capable of committing.

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to 1. We cannot but think it a Piece of the highest Presumption, for you, who would take it ill, not to be allow'd to choose your own Servants, and order your Families, to deal so by our Saviour; and notwithstanding that the Apostle, *Heb. v. 4.* tells us, *No Man takes upon him the Office of being his Minister, but he that is called, as was Aaron;* for you, as is too usual, to jump from the Loom, or Lath, or something else as mean, to the Pulpit, or Place of your Preachers, and there to pretend to teach others, what you never learnt or understood yourselves, namely, the Gospel of our Lord and Saviour, without Mission or Commission from him, or any that he hath authorized for such Purposes.

Authority, or a Call from Men, you do not, cannot pretend to; and any Proof of your being called by God himself, you cannot produce, unless we'll take your bare Word, and saying you are moved by the Spirit, as a Proof of it: For you cannot heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils, or perform any of the other miraculous Works, which those that were so called, were enabled to perform, to procure Credit to what they were to deliver.

And whereas the Apostles and other inspired Men (as the *Quakers* pretend to be) spake the Word, in the Demonstration of the Spirit and Power, as it's *1 Cor. ii. 4.* and so, as that the Wisdom and Spirit could not be resisted, wherewith they spake, as it's *Act. vi. 10.* and those that heard could not but admire, *Luk. iv. 22.*

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There is not, that I can hear of, any Thing to be admired at in the *Quakers*, unless it be their Noise and Nonsense, Ignorance and Impudence in Disputing and Preaching, and other the like commendable Qualifications; unless it be their Railing at, and Reviling us as Hirelings, upon the Account of our taking Tythes; tho' of late, I perceive, they have had other Tow to teeze; and that Railing at, and Ripping up the Faults of one another, hath been the chief Subject of their Speaking and Meetings, together with their Lugging and Tugging, Pinching and Bruising, those that the stronger Party were angry at, at least in these Parts.

And as for their Wisdom, it seems to be such, as may more easily be resisted than understood; they, as if the Gospel were all Mystery, labouring to find out Allegories and Mysteries in the plainest Truths; and turning the Doctrines of Christ's dying for our Sins, and rising again for our Justification, and the like, into *Enthusiastick* Fancies; such as their conceited Mystery of the Inward Flesh of Christ, in Contra-Distinction to the Flesh of the Veil, as they term it; by which, they confound the true Notion of Christ's Humane Nature; and ascribe those great Effects, which the Scriptures attribute to His becoming Flesh, to a Fiction of their own, which they call *His Inward Flesh*: Like to which, is their spiritualizing *Baptism* and the *Lord's Supper*, to the excluding the Use of them according to our Saviour's Institution; as well as allegorizing away the *Resurrection*, and other Articles of the *Creed*; which because

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many of them disown, I shall not insist upon; tho' our Authors have proved them Guilty, beyond Denial or Contradiction.

But we need not go further than the 26th Page of *J. Bockett's* Pamphlet, for a Specimen of the *Quakers* Wisdom; in finding Fault with us of the Ministry, for being limited to particular Dioceses and Parishes; though there is no such Dearth and Scarcity of fit Persons to preach the Gospel, as when it was first published; and consequently, no such Necessity for our Travelling from Place to Place, and Country to Country, for the Propagation of it; and tho' Experience tells us, that what is every Body's Work, is often minded by none; and that as none will leave their Husbandry, or Harvest, or any Thing else they value, at Random, when they may have particular Persons to take Care of, and attend them; so, those that are limited to particular Places, are most likely to know the State of their Dioceses and Parishes; and consequently, best able to do them good with their Sermons, and other Applications.

And not unlike to the afore-mentioned Point of Wisdom, is their railing at, as *Popish*, our Episcopacy; which the *Papalins* look upon as a great Enemy to *Popery*; as well as know, that the Men of that Order have been the great Champions against it; or otherwise, they would never have oppos'd Episcopacy's being of Divine Right, as they did in the Council of *Trent*; nor have so much rejoic'd and triumph'd, when the News was brought to *Rome*, of that Vote that pass'd in the Times of our Confusions, for the Pul-  
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ling down of Bishops, as they were known to have done.

But how much soever these seemingly plain-hearted *Nathanacks* would have us think they abhor *Papery*; any one that seriously considers the following Particulars, would be tempted to suspect, that the Difference betwixt them and the *Papists* is not so great, as that it may not be taken up, so as to have them Lovers and Friends. Namely,

1. That whereas the *Papists* only deprave and corrupt the Sacrament of Baptism, with their foolish Mixtures; and mutilate, maim, and take away the Cup from the other; that the *Quakers*, at one Dash, deprive themselves and Followers of both; for what Reason I desire to be inform'd; and whether you do it, because as Mr. Penn, in his *Reason against Raising*, you do not look upon those, or any other Commands in Scripture, to be Commands to you, unless dictated anew by your Light within; and that the afore-mentioned Commands are not so dictated; which once admitted as a good Answer, Faith in Christ Himself, and Repentance, and Obedience, and other the most plain and necessary Duties and Doctrines would be at your Mercy; and upon your denying, that they were dictated to you by the Light within, without more ado to be discharged, as not Binding or Obligatory to you.

And if you say it is, as I find some do say, that you do not use those Holy Ordinances, which Mr. Fox and others Honour with the Epithet of *George* Carnal,

Carnal, and Doctrine of Devils ; as being too Carnal for such Spiritual Men as you, because you have receiv'd the Holy Spirit, or Light within, they were design'd to help you to : I desire to know, 1. Whether this, if known, might not have excus'd St. *Paul*, *Cornelius*, the *Eunuch*, and others, that in Scripture we are assur'd received the Spirit ; and yet afterwards were baptized, as well as received the other Sacrament ?

2. Whether we read in the *New Testament* of any Persons however Holy, that upon the Account of their Holiness, or having the Spirit, did lay aside or reject them ?

3. Whether since our Saviour has instituted *Baptism* to make us *Christians* under the Gospel ; as *Circumcision* was appointed for the *Jews* before ; we can any more be *Christians* without the former, namely *Baptism*, than Men could have had a Right to the Privileges of the *Jews* without *Circumcision* ? And whether these be not the chief, if not only Commands that our Saviour gave us, which we were not oblig'd to observe before, who are called *Christians*, from our professing to obey, and imitate Christ our Master ?

4. Whether if we might, and ought to lay aside these Ordinances as soon as we have received the Spirit, as say the *Quakers* ; it might not be said truly, tho' it cannot be done without Blasphemy, that the Holy Spirit, wherewith St. *Paul* was inspir'd, took a great deal of needless Pains to direct and persuade Men to prepare for the *Lord's Supper*, 1 *Cor.* xi. as well as deter Men from coming unworthily to it ; since we can never be said fitted

for the Receiving thereof, till we, in some Measure at least, be Partakers of the Holy Spirit? And

5. Lastly, which is yet worse, Whether according to the *Quakers* Principles, our Saviour, who never did any Thing in vain, took not a deal of needless Pains in the Instituting this, and the Sacrament of *Baptism*? Which, if what they say, of the Light within, that lightneth every Man that comes into the World, its being Christ, be true; and that those that have Him, or the Holy Spirit, which, in this Case, they do not usually distinguish from one another, are above Ordinances: Then these Ordinances seem to be as needless as they would have us believe them to be; and such, as none have Occasion to use; tho' the Holy Scriptures acquaint us, that when we are in a State of Grace, we are not to think it is enough, without labouring to improve, and grow in Grace; which is not to be done, without the Use of this, and other the appointed Means; any more than Grace itself, or the Holy Spirit ordinarily, ~~and~~ to be obtained without the Use of *Water-Baptism*, as the *Quakers*, by way of Contempt, call it; tho' that was the Baptism our Saviour commanded His Apostles, *Matth.* xxviii. 19. to baptize all Nations with; and not with the Holy Ghost, which *Luk.* iii. 16. *Joh.* i. 33. and in other Scriptures, we are taught only to expect from our Saviour: And if the Apostle had baptiz'd with, he would not have thank'd GOD, as he does, *1 Cor.* i. 14. that he baptiz'd so few, because of the ill Use that was made of it; but rather have thought,

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that the more he baptiz'd with the Holy Ghost the better.

And now, when I have ask'd you whether, when instead of *Baptism* and the *Lord's Supper*, which you reject and throw away, in setting up Womens Meetings and Preaching, and calling them *The good Ordinances of Jesus Christ*, you do not pretty much resemble your near Kinsmen the *Papists*, (tho' unknown to many of you) in their adding Twelve other Articles to the *Apostles Creed*, as well as robbing the Laity of the Holy Scriptures, (which ordinarily they will not permit them to use) and the Cup in the Sacrament? And however, whether thereby, not only without any Command, which it's to no purpose to ask you for, since there is nothing like it in the whole Bible; but contrary to that of the Apostle's spoken of before; you do not bring yourselves under the Curse denounced by him again and again, *Gal. i. 8, 9.* against those that preach another Gospel; or at least, those mention'd *Rev. xii. 18, 19.* as belonging to them that add to, or take from the Word of God? And having thus briefly hinted these Things,

I shall proceed to a Third, wherein, tho' you differ in the Means, you seem to have much what the same Design and Aim with the *Papists*; and that is, your *Doctrine of the Light within*, which you cry up as much as the *Papists* do their *Admired Traditions*; and in Comparison of which, you as much decry the Holy Scriptures, which some of your noted Writers stick not to call, *The Dead Letter*, and *Dust*, and *Death*, and *Serpent's Meat*;

as the *Papists* call them, *An Imperfect Rule, and such, as any one may bend to serve his own Turn.*

But which is yet worse, by vertue thereof, every individual Person amongst you, pretends to be *Infallible*, as well as the *Popes* of *Rome*; and thereby lay a Foundation, not only for *Liberty of Conscience*, and to believe what you will; but for *Liberty of Practice* also, and to do what you list, without any Danger, or indeed Possibility of being confuted, or reclaimed without a Miracle; the Holy Scriptures, in this Case, and upon such a Supposition, not being to be considered, any more than the Light within other Men, which cannot tell what mine or thine suggest to us; nor pretend to be truer, and to fitter to be trusted; if, as has been made appear by our Writers, by the *Light within*, you understand *Christ* himself, whom you believe to be in you, as he was in the Person, that in Scripture is called *Jesus*; and we are sure, is the Son of the Everliving GOD, and the Saviour of the World.

I could add, that as the *Papists* look upon themselves, and those in Communion with them, as the only True Church, so the *Quakers* look upon themselves, as the only People of GOD; and style others the World's People, in Opposition to them: And though, that I know of, they do not maintain the *Doctrine of the Supercerogation of the Saints*, yet they are as much for the *Doctrine of Perfection*, as well as against securing their Allegiance to the Secular Govern-



ments they live under, by an Oath ; which as long as they can evade, and satisfy their Princes with a Subscription, they secure the *Priests* and *Jesuites* that come amongst them, much better from being detected, than such Princes, that they shall not be resisted or murdered by them, as we have read of some that have been.

And all this considered, and how much by these and the like Doctrines and Practices, the *Quakers* (whether knowingly, or not, I will not determine) promote *Popery* ; and how much they weaken the *Protestant* Interest, by their unreasonable Separation ; no Wonder, that as Father *Talbot* confess'd, *Quakerism* was Twenty Years in Hammering out at *St. Omers*, which we have no Reason to doubt, did proceed from some such Mint.

But it is not so much my Design, or Desire, to represent others as bad ; as if it were as much in my Power, as Will, to reform, and make them and myself better : And therefore, having said, what I take to be sufficient to make all those suspect, if not reject or leave *Quakerism*, that are not in Love with their Disease, I mean Errours and Heresies, which are the Diseases of the Understanding or Soul, as Consumptions, and Dropsies, and other the like Things are to the Body ; and unless retracted by Repentance, such as will prove as fatal to them.

I shall, as very desirous, if it might be, to open your Eyes, and recover you out of the Snare of the Devil, and as considering, that the

the Knowledge of the Cause hath always been reckon'd, and that very deservedly, a good Step towards the Cure of a Disease; tell you by way of Conclusion, what I think chiefly hath contributed to your Falling away so foully and dangerously from the Truth; and I beseech God to direct me in it, and give you Grace to observe it, without Prejudice or Passion, and all others it may concern.

And next to the just Judgment of God upon you and us for our Sins, which might justly provoke him to suffer you to be deluded, and to disturb and disquiet us with such detestable Errors and Heresies; and the Want of your being catechized, and instructed, and seasoned with the Principles of true Religion and Piety, before you are sullied, and corrupted, and poysoned, by Vice and Sin; I know not whether they are owing to any one Thing so much, as to your mischievous Doctrine of your *Light within*, and your asserting it to be the Person of *Christ*, and not any Emanation or Grace flowing from Him; and that he is in you, as he was in that Person, who in the Holy Scriptures is called *Christ*, tho' how you'll reconcile that to his *enlightning every Man that comes into the World*, spoken of *Joh. i. 9.* it concerns you to consider, since in the Words immediately following, we are told, *He was in the World, and that the World knew him not; and that he came unto his own, and his own received him not; tho' as many as received him, to them he gave Power to become the Sons of God.* And since it's plain and undeniable, that he is so far  
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from Enlightning all that come into the World, with all that is necessary for them to know and believe to their Soul's Health, in such a way as the *Quakers* teach; that great, perhaps the greatest, Numbers of Men and Women live without him in the World, and sit in *Darkness*, and the *Shadow of Death*, as *Zacharias* expresseth it, *Luk. 1. 78.*

For if you understand this Enlightning that the Evangelist speaks of, of that Knowledge, which, as Rational Creatures we are endow'd with, by the Help of that without any Thing more, whatsoever the *Quakers* may say to the contrary, the Apostle tells us, *1 Cor. ii. 14. We cannot perceive the Things of the Spirit of God, which are spiritually discerned.*

And if we understand it of his Enlightning us Supernaturally by his Word and Spirit; there by he cannot be said to enlighten those that sit in *Darkness*, and the *Shadow of Death*; I mean, *Jews*, *Turks*, and *Heathens*; nor more of those that have the Gospel revealed to them, at least savingly, than those that believe it, and frame their Lives and Conversations according to it.

And yet, as if all this were quite otherwise, the *Quakers* bid us mind the Light, and follow the Light; and tell us, that the Commands contain'd in the Holy Scriptures are no Commands to them, unless commanded anew by this Light; which, as I said before, they thinking to be in them, as it was in our Saviour, and to be Christ Himself in Person, fancy themselves likewise to be in a State of Perfection; and think, that they ought

ought not to make Confession of any Sins in themselves, and crave Pardon for them, or thank any Man for his Favours or Kindness; or do any other Thing, that they think would be unbecoming our Saviour; whatever they may do with relation to the World's People, such as we are in their Account, as those tell us that frequent their Meetings: The Consequence of which likewise, is their despising and deriding such imperfect, wretched Creatures as we are, for confessing ourselves to be miserable Offenders, and that there is no Health in us, from Seven Years to Seventy, as Friend Bockett expresses it, *Pag. 27.* tho' if he and we look well into ourselves, and compare our Thoughts, Words, and Actions, with the Rule of GOD's Commandments, we may find enough to warrant and justify our Confessing our Sins, as we do, not only till Seventy Years, but Seven Score, if GOD should think fit so long to prolong our Lives.

And these Things are the less to be wonder'd at, and that they are unthankful to Men; for they are so ingrateful to Almighty GOD, as to prefer their Light within, which they make a Benefit, common to all that come into the World, before that of His vouchsafing us the Light of His Gospel, which is a Mercy whereby he distinguishes us from *Jews* and *Turks*, and others the greatest Part of Men; and which is yet worse, they not only lay aside the Sacraments of the Gospel, but if they act suitably to their Principles, may deal so by the Gospel itself.

However,

However, whether upon that Account, or because of their laying Claim to all the Promises made to the Apostles, I shall not enquire; but though they do not so closely pursue the Consequences of their pernicious Opinions, as do the *Muggletonians*, who tie themselves to no Ordinances; yet the *Quakers* so little mind the Word of GOD, wherein they are contain'd, as that though they'll vouchsafe to read the Nonsensical Writings of *George Fox*, and some of his blasphemous Followers in their Meetings, they rarely or never, that I can learn, read there one Chapter out of the *Old or New Testament*.

But whether or no, the Claim that they lay to the extraordinary Gifts promised to the Apostles, have any Hand in that, or some of the aforementioned Errors; we are sure, it betrays them to others equally dangerous; such as their thinking themselves fit for the great and weighty Work of the Ministry; and to be Ambassadors of *Jesus Christ*, Women as well as Men; and without any Premeditation or Study, if not without being able to read; where the Spirit has a Tongue to speak; that as Mr. Penn saith, the Spirit of Truth must not be refus'd a Mouth to speak with, though the Apostle, 2 Cor. ii. 16. asks, *Who is sufficient for these Things?* And others look upon this as a Burthen fitter for the Shoulders or Strength of Angels, than of weak, frail, mortal Men: And that too, only because our Saviour tells His Apostles, *Matth. x. 19, 20, &c.* *When they are brought before Kings and Governors for His Sake, to take no Thought what they should speak,*



Speak; and that it should be given them in that Hour what they should speak: Which the Quakers ought no more to pretend to, than they do, or can, to casting out Devils, and healing all manner of Sickness and Diseases, which in *Vcr. 1.* we read our Saviour as much qualify'd the Apostles for, as the other.

And yet from hence, and because *Joel ii. 28.* we have a Promise of God's pouring out His Spirit upon all Flesh, so as that our Sons and Daughters shall see Visions, and old Men dream Dreams; which St. Peter expressly tells us, *Act. ii. 16.* was fulfilled on the Day of Pentecost; and from other the like Scriptures, the Quakers think themselves sufficiently authorized to preach the Gospel; some of them before they are able to speak Sense, without being ashamed, or afraid to ascribe their foolish Tautologies, Cant, and Nonsense to the Motions of GOD's Spirit; as well as to expound the difficult Places of it, not by comparing them with those that are plain, and taking their Hints from thence, as all Learned and Wise Men usually do; but rather by making the Sense of these plain Places agreeable to the Sound of those that are difficult; whereby, and by their striving to find Mysteries in the clearest Texts, and leaving the literal Sense in order to it, when there is neither Impiety, Absurdity, or any other good Reason to oblige us thereto; and by their not knowing, or not considering, that the *Hebrew* wants the Comparative Degree, and so expresses many Things by way of Negation or Denial, that only are to be understood Comparatively, and

and with respect to others ; of which we have Instances, *Prov.* viii. 15. *Joel* ii. 13. *Hos.* vi. 6. *Jer.* xxxi. 33, 34. and in several other Scriptures ; and by their separating the Means from the End ; and the Subordinate or Instrumental Cause from the Principal ; and when they hear of Mens being taught of GOD, or any the like Thing attributed to him, concluding it must be immediately, and without the Concurrence of any Humane Means or Instruments ; I say, by these and the like Practices, they make way for several of their abominable Errors, which now I shall not further insist upon.

And when I have told you, that none of them seem more trifling, or contrary to their Custom of turning all Things inward ; so as to understand them in a Spiritual or Mystical Sense, than their laying such Strefs on Theeing and Thowings and refusing to move their Hats, and other Marks of Want of Manners ; which are far from being the Things meant by the Apostle, *Rom.* xii. 2. when he tells us, *Not to be conformed to this World, but to be transformed by the Renewing of our Minds :* And that it seems a just Judgment of GOD, to suffer the *Quakers* to fall into the great Sin of Denying the LORD that bought them, and His Death and Sufferings, and other Articles of the *Creed* ; for their discarding and deriding *Baptism* and the *Lord's Supper*, which he instituted and did appoint amongst other Uses or Ends, to enable us to keep them in Remembrance ; as well as to be equally Impudent and Unreasonable for them to require an express Com-

Command in the Gospel for Payment of *Tythes*, notwithstanding what we can, and do alledge to excuse it ; when they can produce no such Thing for their laying aside *Baptism* and the *Lord's Supper*, &c. and that more than one may be produced against Womens Speaking or Preaching, &c.

I say, having thus briefly hinted these Things, I shall not add, but that I beseech GOD to bring into the Way of Truth all such as have erred, and are deceived, and to grant them and me, and all others, a right Judgment in all Things.



F I N I S.

Command in the Gospel for Payment of Taxes  
 notwithstanding what we can, and do all things to  
 exalte it: when they can produce no such thing  
 for their having the Law, and the Lord's Say-  
 ing, and that more than one may be produced  
 against Women speaking or Teaching. &c.  
 I say, having thus briefly listed these Things  
 I shall not add to the Lord GOD to bring  
 into the Way of Truth, and as I have said, and  
 we desired, and to grant them and me, and all  
 others a right Judgment in all Things.

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